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## PERIODICAL LITERATURE

“The Anglican Outlook on the American Colonies in the Early Eighteenth Century” (E. B. Greene in the *American Historical Review*, XX, No. 1 [October, 1914], 64-85).

The purpose of this paper is “to interpret in the light of this (S.P.G.) original material the Anglican outlook on the colonial problem in the early years of the eighteenth century.” In reality, the writer has given us a discussion of the activities of the Society for the Propagation of the Gospel.

Its intimate connection with the Anglican episcopate, its meager financial resources, its small stipends, the indifferent character of some of its missionaries—these are set forth with commonplace restatement. Some emphasis is attached to the agitation maintained by this society for the appointment of a resident American bishop. “It can hardly be doubted that the establishment of the national church in anything like its full vigor on American soil would have strengthened materially the influence of traditional and conservative ideals.”

P. G. M.

“The Degradation in 1686. The Reverend Samuel Johnson” (J. Wickham Legg in *English Historical Review* [October, 1914]).

The author of this article furnishes an edition of the documents connected with Rev. Samuel Johnsons’ case as found in the Tanner MS, Bodleian Library. Samuel Johnson was tried before the bar of King’s Bench in 1686 for spreading sedition among the king’s soldiers. He was sentenced first to be degraded from his ministerial function and preferment, then to be placed three times in the pillory, and whipped. He was handed over to Convocation where sentence of degradation was passed and executed forthwith. The indictment and a description of the process of degradation are furnished by Dr. Legg.

T. M. D.

“The Motive of Individualism in Religion” (W. Fite in *Harvard Theological Review*, VII, No. 4 [October, 1914], 478-96).

An attempt is made by Professor Fite in the above-mentioned article to show that the individualistic philosophy, which he holds, is compatible with that reverence and desire for unity with a personal God that are essential to any genuine religion. The writer sets forth his individualistic philosophy in opposition to the individualism of the eighteenth and early nineteenth centuries which conceives the human individual as an exclusive and self-sufficient being, and to what he considers as the current social morality that disregards the interests of the individual in the interest of society. These conceptions of the individual and society, for Professor Fite, are based upon erroneous views of these categories. According to him, the essence of the individual does not consist in its exclusive isolation, nor is that of society found in its group character; on the contrary, their essence consists in the principle of consciousness. The highest mark, then, of the human individual is his self-consciousness, the power to know his ends and direct his acts. This being the case, the individual strives to attain his self-conscious personality. It is only in the deep aspirations for the self that one feels the need and greatness of his fellow-beings with whom he wishes to be in a